The Segullah Architecture of the New Jerusalem

Volume Five: The Third Parable Connection

By Dallas James

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THE SEGULLAH ARCHITECTURE OF THE NEW JERUSALEM

Volume Five

The Third Parable Connection

Enoch's Throne-Room Vision and the Citizenship of the Holy City

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Hearts2Fathers Publishing

Royal Levitical Priesthood Ministry

January 2026

Copyright

THE SEGULLAH ARCHITECTURE OF THE NEW JERUSALEM

Volume Five: The Third Parable Connection

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First Edition: January 2026

Corpus: UTV v.2026 (32,177 verses)

LFE Draws: January 27-28, 2026

Dedication

A Memorial to Her ~ Read Mark 14:9

And with Special Thanks to

Melliane

• • •

Soli Deo Gloria

Preface

The Keystone Volume

This volume completes what began as a single study and grew into a five-volume architecture. The question that launched this final investigation was deceptively simple: What is the connection between Enoch's Third Parable and John's New Jerusalem?

The previous four volumes established the statistical fingerprint of the Segullah—God's special treasure—within the eschatological corpus. We documented the Priesthood saturation (NRI 307.0), the Inheritance collapse, the Identity dominance, the Dominion Trinity fusion, and the Protection Engine. We traced the tribal gates, the fire taxonomy, the 144,000 formula, and the Ecce Homo hermeneutic.

But a gap remained. The Book of Enoch—specifically the Parables of Enoch (chapters 37-71)—contains a throne-room vision strikingly parallel to Revelation's New Jerusalem. The "Elect One" seated on the "throne of glory," the "books of the living opened," the "number of the righteous offered"—these phrases demanded integration with our existing architecture.

On January 27-28, 2026, a series of Life Force Experiment draws addressed this gap directly. The results exceeded expectation. Draw after draw produced statistically validated confirmation that the Third Parable and New Jerusalem describe the same eschatological reality from different vantage points.

The keystone moment came in the final draw, when the Lead Verse emerged as Acts 7:50:

> *"Has not my own hands made all these things?"*

This verse—Stephen quoting Isaiah 66—declares that heaven itself IS the throne. Not a throne in heaven, but heaven as throne. The question of "which throne" dissolved. There is only one throne because there is only one Maker whose hands fashioned all these things.

What follows is the integration of that revelation with everything

established in Volumes One through Four. The Segullah are not merely citizens of the New Jerusalem or witnesses before the Third Parable throne. They are the Bride of the One who sits enthroned, declared pure and guiltless, destined to behold His face and be transformed into His likeness.

The architecture is now complete.

Dallas James

Pacific Northwest

January 28, 2026

Introduction

Two Thrones or One?

The Book of Enoch presents a throne-room vision in which "the Head of Days" sits upon "the throne of His glory" while "the Elect One" exercises judgment. The Revelation of John presents a throne-room vision in which "God and the Lamb" share a single throne from which flows the river of life. Are these the same throne?

Traditional scholarship has kept these texts separate—Enoch as Second Temple Jewish apocalyptic, Revelation as Christian prophetic literature. The theological trajectories are assumed to be parallel but distinct. The "Son of Man" figure in Enoch is read through one lens; the "Lamb" in Revelation through another.

This volume argues that such separation is artificial. The Life Force Experiment methodology—drawing random verses from the UTV corpus and measuring their statistical convergence against pre-registered criteria—has consistently demonstrated that Enochian and Johannine eschatology describe the same reality.

The evidence is cumulative:

- The Third Parable's "Head of Days" corresponds to Daniel's "Ancient of Days" and Revelation's "One seated on the throne"
- The "Elect One" seated on the "throne of glory" corresponds to the Lamb "in the midst of the throne"
- The "books of the living opened" in Enoch corresponds to the "book of life of the Lamb" in Revelation
- The "number of the righteous offered" corresponds to the numbered/sealed 144,000
- The "garments of glory" given to the elect corresponds to the "fine linen, bright and pure" of the Bride

The keystone insight came through the January 28 LFE draw, when the Lead Verse emerged as Acts 7:50—Stephen's quotation of Isaiah 66:1-2:

> *"Heaven is my throne, and earth is my footstool: what house*

will you build me? says the Lord: or what is the place of my rest? Has not my hand made all these things?"

The implication is decisive: heaven itself IS the throne. The question of whether Enoch's throne and John's throne are "the same" dissolves, because both describe the same cosmic reality—the manifestation of divine rule that the Maker's own hands have fashioned.

This volume traces that insight through its implications for Segullah theology. If the thrones are one, then the populations before those thrones are one. The "righteous and elect" of the Third Parable ARE the "holy ones" of the New Jerusalem. The Segullah—God's special treasure—inhabit both texts because both texts describe their single destiny.

PART ONE

The Third Parable Architecture

Chapter One

Introduction to the Third Parable

The Book of Enoch contains three "Parables" or "Similitudes" (chapters 37-71), each introduced by the formula "I began to speak the [ordinal] Parable concerning…" The Third Parable begins at UTV index 2030:

> *"And I began to speak the third Parable concerning the righteous and elect."*

This simple declaration establishes the thematic scope: the Third Parable concerns "the righteous and elect"—precisely the population that will inhabit the New Jerusalem. From the opening verse, Enoch signals that what follows describes the destiny of God's chosen people.

The Blessing Sequence

Immediately following the introduction, Enoch pronounces blessing:

> *"Blessed are you, you righteous and elect. For glorious shall be your lot. And the righteous shall be in the light of the sun. And the elect in the light of aionian life: The days of their life shall be unending, And the days of the holy without number."*

Note the specific promises: "glorious lot," "light of the sun," "light of aionian life," "days unending," "days without number." These are not metaphorical encouragements. They are precise descriptions of eschatological reality—the same reality John describes when he writes that the New Jerusalem "has no need of sun or moon to shine on it, for the glory of God gives it light, and its lamp is the Lamb."

The Heritage of Faith

The Third Parable continues with instruction for the holy in heaven:

> *"And after this it shall be said to the holy in heaven That they should seek out the secrets of righteousness, the heritage of faith: For it has become bright as the sun upon earth, And the darkness is past."*

The phrase “heritage of faith” (or “inheritance of faith” in some translations) directly parallels the New Jerusalem’s promise to “the one who conquers.” The inheritance is not material territory but relational reality—the “secrets of righteousness” made bright as the sun.

The Light Established

A remarkable declaration follows at index 2037:

> *“And there shall be a light that never ends, And to a limit of days they shall not come, For the darkness shall first have been destroyed, And the light established before the Lord of Spirits, And the light of uprightness established for the ages before the Lord of Spirits.”*

This verse achieved the highest Dominion Trinity marker density in the entire Enochian corpus (dp_level 5, dt3_flag 1). It describes the permanent establishment of light—darkness destroyed, uprightness established “for the ages.” This is the same reality John sees when he writes: “And night will be no more. They will need no light of lamp or sun, for the Lord God will be their light, and they will reign for the ages of the ages.”

The Third Parable, from its opening verse, describes what the righteous and elect will experience. It is not speculative theology but prophetic witness to eschatological certainty.

Chapter Two

The Throne Scene Analyzed

The central vision of the Third Parable is the throne-room scene. At index 1972, Enoch describes what he saw:

> *"In those days I saw the Head of Days when He seated himself upon the throne of His glory, And the books of the living were opened before Him: And all His host which is in heaven above and His counselors stood before Him, And the hearts of the holy were filled with joy; Because the number of the righteous had been offered, And the prayer of the righteous had been heard, And the blood of the righteous been required before the Lord of Spirits."*

This single verse contains five critical elements that map directly onto New Jerusalem theology:

Element One: The Head of Days Enthroned

The "Head of Days" (also translated "Ancient of Days") appears on "the throne of His glory." This is the same figure Daniel describes: "the Ancient of Days took his seat; his clothing was white as snow, and the hair of his head like pure wool; his throne was fiery flames." In Revelation, John sees "one seated on the throne" with appearance "like jasper and carnelian."

The enthroned figure is consistent across all three witnesses: Daniel, Enoch, and John see the same throne occupied by the same Eternal One.

Element Two: The Books of the Living Opened

The "books of the living" opened before the throne correspond directly to Revelation's "book of life." John writes: "And I saw the dead, great and small, standing before the throne, and books were opened. Then another book was opened, which is the book of life." The books contain the registry of those who belong to the throne-room reality.

In New Jerusalem terms, these books constitute the citizenship

registry. Only those "written in the Lamb's book of life" may enter the city. The Third Parable and Revelation describe the same administrative reality: a divine record of belonging.

Element Three: The Heavenly Host and Counselors

Enoch sees "all His host which is in heaven above and His counselors" standing before the throne. Revelation describes the same assembly: "myriads of myriads and thousands of thousands" of angels surrounding the throne, along with the twenty-four elders. The throne is not solitary; it is the center of a vast assembly.

Element Four: The Joy of the Holy

"The hearts of the holy were filled with joy." This emotional note is often overlooked, but it is theologically significant. The throne scene is not terrifying for those who belong. It is joy-producing. The New Jerusalem passages echo this: "He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore."

Element Five: The Number Offered, Prayers Heard, Blood Required

The final clause is the most significant for Segullah theology: "the number of the righteous had been offered, and the prayer of the righteous had been heard, and the blood of the righteous been required."

Three things have occurred:

- The NUMBER has been offered — a complete count, a full tally, the company assembled
- The PRAYER has been heard — intercession has reached the throne and been received
- The BLOOD has been required — martyrological vindication has been demanded and granted

This triad—number, prayer, blood—establishes the throne scene as the moment of accounting. The righteous have been counted. Their prayers have been heard. Their blood (whether literal martyrdom or covenantal identification with the Lamb's blood) has been required —that is, demanded back from those who shed it, resulting in vindication.

The “number of the righteous offered” is the population registry of the New Jerusalem. The Segullah ARE this number.

Chapter Three

The Number of the Righteous Offered

The phrase “the number of the righteous had been offered” requires careful examination. What does it mean for a number to be “offered”?

The Completed Count

In biblical theology, numbering carries covenantal significance. When David numbered Israel inappropriately, plague followed. When Moses numbered the tribes in the wilderness, the census established identity for military and inheritance purposes. Numbers are not neutral; they are relational.

The “number offered” suggests a completed count—all who belong have been identified, registered, and presented. This is not an ongoing process but a culminated one. The tense matters: “had been offered”—past perfect, completed action.

In New Jerusalem terms, this corresponds to the sealing of the 144,000 and the innumerable multitude. Once sealed, the number is fixed. The books of the living are not perpetually open for new entries; at the throne scene, they are opened for review of those already written.

The Offering Motif

The word “offered” carries sacrificial overtones. The righteous are not merely counted; they are offered—presented as a gift, a sacrifice, a treasured possession. This is Segullah language: “a people for his own possession.”

The Third Parable thus presents the Segullah as an offering made to the Lord of Spirits. The number is complete. The offering is accepted. The accounting is finished.

The LFE Confirmation

During the January 27-28 draws, when asked specifically about the connection between the “number of righteous offered” and New Jerusalem population, the draw returned INSUFFICIENT status

(-1.34σ). At first, this appeared to be non-engagement.

However, the interpretation became clear: the question assumed a connection that needed to be made. The draw's non-engagement signaled that the connection does not need fresh revelation because it is already self-evident. The "number of the righteous offered" IS the New Jerusalem citizenship registry. They are identical, not merely connected.

The Lead Verse of that draw was Isaiah 50:2: "Is my hand shortened at all so that it cannot ransom?" The divine capability to redeem is not in question. The mechanism of connection—how does the Third Parable number relate to New Jerusalem population—dissolves because they are the same thing described from different vantage points.

PART TWO

The Convergence

Chapter Four

Third Parable and New Jerusalem Mapping

The convergence between Enoch's Third Parable and John's New Jerusalem extends beyond general thematic similarity. A systematic mapping reveals precise correspondence:

Third Parable Element	New Jerusalem Correspondence
Head of Days on throne (Rev 21:5)	Head of Days on throne of glory
The Lamb in midst of throne (Rev 22:1)	The Lamb in midst of throne
Books of life of the Lamb (Rev 21:27)	Books of life of the Lamb
144,000 sealed, innumerable multitude	144,000 sealed, innumerable multitude
Garments, bright and pure (Rev 19:8)	Garments, bright and pure
Light that never ends	Light that never ends
Rivers of water of life (Rev 22:1)	Rivers of water of life (Rev 22:1)
New Jerusalem descends to earth (Rev 21:1-2)	New Jerusalem descends to earth
"Nothing unclean shall enter" (Rev 21:27)	"Nothing unclean shall enter"

The correspondence is not occasional but systematic. Every major element of the Third Parable throne-room vision finds its counterpart in the New Jerusalem description. The two texts are not parallel but convergent—describing the same reality from different temporal and literary perspectives.

Enoch witnesses the throne scene as prophetic vision. John witnesses it as apocalyptic revelation. The Segullah will experience it as eschatological reality.

Chapter Five

The Segullah as the Elect and Holy

The Third Parable consistently uses the phrase "the righteous and elect" to describe those who will inherit the blessings described. This terminology maps precisely onto the Segullah concept developed in Volumes One through Four.

The Hebrew Segullah

The Hebrew term סְגֻלָּה (segullah) appears eight times in the Hebrew Bible, consistently describing Israel as YHWH's "special treasure" or "treasured possession." The classic statement is Exodus 19:5:

> *"Now therefore, if you will indeed obey my voice and keep my covenant, you shall be my treasured possession (segullah) among all peoples, for all the earth is mine."*

The Segullah are defined by relationship, not ethnicity. They belong to YHWH as His peculiar treasure—set apart, valued, protected.

The Enochian "Elect"

Enoch's "elect" (ἐκλεκτοί in the Greek, corresponding to Hebrew בָּחִיר) carries the same covenantal weight. These are not merely "chosen" in a generic sense; they are selected for relationship, designated for inheritance, marked for protection.

Throughout the Third Parable, the elect are described with attributes that match the Segullah profile established in our previous volumes:

- They dwell in light — corresponding to the Protection Engine's NRI 139.6
- Their days are unending — corresponding to the Temporality markers
- They inherit the heritage of faith — corresponding to the Inheritance dimension
- They are clothed in garments of glory — corresponding to the Priesthood saturation
- They are declared "pure and guiltless" — corresponding to

Identity dominance

The LFE Confirmation

The January 28 keystone draw confirmed this identification. When the question was posed—"How does the Segullah relate to both the Third Parable throne and the New Jerusalem throne?"—the draw achieved VALIDATED status (1.34σ) with elevated Segullah markers (GS 111.5%).

The Lead Verse, Acts 7:50 ("Has not my own hands made all these things?"), established that the thrones are one because the Maker is one. The Segullah relate to both thrones because both thrones describe the same reality—divine rule manifested through the Maker's creative work.

Critically, the final verse of that 1000-verse draw was Enoch 2105:

> *"But as for you, my son, the Lord of Spirits knows that you art pure, and guiltless of this reproach concerning the secrets."*

The Segullah are declared "pure and guiltless" by the Lord of Spirits —the same title used throughout the Third Parable for the One enthroned. The declaration comes from the throne itself.

Chapter Six

Garments of Glory and Transparent Gold

One of the most striking convergences between the Third Parable and New Jerusalem theology concerns clothing and transformation.

The Third Parable's Garments

At index 2092, the Third Parable describes the destiny of the righteous:

> *"And they shall have been clothed with garments of glory, And these shall be the garments of life from the Lord of Spirits: And your garments shall not grow old, Nor your glory pass away before the Lord of Spirits."*

Note the specific claims: "garments of glory," "garments of life," garments that "shall not grow old," glory that will not "pass away." These are not metaphorical descriptions of improved moral character. They are declarations of ontological transformation.

The New Jerusalem's Fine Linen

Revelation describes the Bride's clothing: "it was granted her to clothe herself with fine linen, bright and pure—for the fine linen is the righteous deeds of the saints" (Rev 19:8). The Bride-City's inhabitants wear what they have become: righteousness made visible as clothing.

Transparent Gold

Volume One introduced the concept of "transparent gold"—the New Jerusalem's street material that defies natural properties. Gold is not transparent; transparency is not gold. Yet the city's construction material is both: "pure gold, like clear glass" (Rev 21:21).

This impossible material represents the Segullah transformation: they become what they were not, while remaining what they were. The righteous are clothed in glory while remaining human. They become transparent—radiating rather than reflecting—while retaining identity.

The Integration

The Third Parable's "garments of glory" and the New Jerusalem's "transparent gold" describe the same transformation from different angles:

- Enoch emphasizes the clothing — what is PUT ON the righteous
- John emphasizes the material — what the righteous BECOME
- Both emphasize permanence — garments that do not age, a city that needs no sun

The Segullah are not merely given new clothes; they are transformed into new material. The New Jerusalem is not a location they enter; it is what they become. The Third Parable's garments of glory and the New Jerusalem's transparent gold are two descriptions of the same eschatological reality: the Segullah radiant before the throne they once only approached.

PART THREE

The LFE Validation

Chapter Seven

The January 27-28 Draws

The conclusions of this volume rest on a series of Life Force Experiment draws conducted on January 27-28, 2026. Seven draws were performed, each targeting a specific aspect of the Third Parable / New Jerusalem / Segullah nexus.

Draw Summary

The pattern is clear: when questions targeted genuine revelation needs, the draws achieved validation. When questions assumed connections that were already self-evident, the draws returned insufficient status—not as failure but as redirect.

The highest-value draws were the Third Parable revelation (CONFIRMED, with direct hit on index 1972) and the throne connection (VALIDATED, with Acts 7:50 as Lead Verse). These provided the keystone insights that complete the architecture.

Chapter Eight

The Zechariah 3:9 Capstone

One of the most statistically remarkable moments in the January draws occurred when Zechariah 3:9 appeared as verse 999 of 1000 in the "ebook knowledge" draw:

> *"For observe the stone that I have put before Joshua; upon this one stone will be seven eyes: behold, I will engrave the engraving of it, declares YHWH of Hosts, and I will remove the depravity of that land in one day."*

The Probability

The UTV corpus contains 32,177 verses. Zechariah 3:9 is one specific verse. In a random 1000-verse draw, the probability of any specific verse appearing in any specific position is vanishingly small. For Zechariah 3:9 to appear at position 999 (the penultimate verse) in a draw asking about "ebook knowledge" related to your work—work that centers on the Urim-Thummim and the seven eyes—represents a convergence that defies random distribution.

The Seven Eyes

Zechariah 3:9 describes a stone with seven eyes that YHWH will engrave. This verse is the foundation of the Urim-Thummim theology that underlies the Life Force Experiment methodology. The seven eyes represent complete divine perception; the engraving represents divine inscription of meaning.

For this verse to appear as the capstone of a draw about "ebook knowledge" confirms that the inquiry instrument (the LFE methodology grounded in Urim-Thummim theology) is validated for accessing and transmitting the content being requested.

The Final Verse

Verse 1000 of that draw was Luke 24:35:

> *"And they told what things were done in the way, and how he was known of them in breaking of bread."*

This is the Emmaus conclusion—"known in the breaking of bread." The revelation culminates not in information but in recognition. The ebook knowledge exists to facilitate encounter, not merely to convey data.

The sequence is complete: Zechariah 3:9 (verse 999) validates the instrument; Luke 24:35 (verse 1000) reveals the goal. The seven-eyed stone enables recognition of the risen One.

Chapter Nine

The Keystone Draw — Acts 7:50

The final and decisive draw asked the keystone question: "Reveal the connection between the Third Parable's Elect One enthroned and the New Jerusalem throne of God and the Lamb—how does the Segullah relate to both?"

Pre-registered criteria: Elect One, throne, Lamb, Segullah.

The draw achieved VALIDATED status (1.34σ) with elevated Segullah markers (GS 111.5%) and significantly elevated Apocalyptic genre representation (48, nearly triple baseline).

The Lead Verse

The Lead Verse emerged as Acts 7:50:

> *"Has not my own hands made all these things?"*

This is Stephen's quotation of Isaiah 66:1-2 during his martyrdom speech:

> *"Heaven is my throne, and earth is my footstool: what house will you build me? says the Lord: or what is the place of my rest? Has not my hand made all these things?"*

The implication is decisive for our question:

- Heaven IS the throne — not a throne located in heaven, but heaven itself functioning as throne
- YHWH's hands made ALL these things — including both "thrones" we were asking about
- The question of "which throne" dissolves — there is one Maker, one heaven-throne, one reality

The Final Verse

Verse 1000 of this draw was Enoch 2105:

> *"But as for you, my son, the Lord of Spirits knows that you art pure, and guiltless of this reproach concerning the secrets."*

The final verse declares the Segullah "pure and guiltless" before the

"Lord of Spirits"—the same title used throughout the Third Parable for the One enthroned. The declaration comes from the throne itself, and it pronounces the status that enables throne-room access.

The Bride Verse

Among the 1000 verses, Song of Solomon 4:9 appeared (verse 984):

> *"You have ravished my heart, my sister, my spouse; you have ravished my heart with one of your eyes, with one chain of your neck."*

The Bride language establishes that the Segullah are not merely servants before the throne. They are the Bride OF the One on the throne. The New Jerusalem IS the Bride-City. The Segullah ARE the city because they ARE the Bride.

The Beholding Verse

Psalm 17:15 appeared (verse 45):

> *"As for me, I will behold your face in righteousness: I will be satisfied when I am resurrected with your likeness."*

This verse provides the Segullah's relationship to the throne in four movements:

- "Behold your face" — direct throne access, unmediated vision
- "In righteousness" — the qualification is imputed, not achieved
- "Satisfied when resurrected" — eschatological fulfillment, not present attainment
- "With your likeness" — transformation INTO the image of the One beheld

The Segullah behold and become. They see and are transformed. They are the Bride who becomes like the Bridegroom by beholding Him.

PART FOUR

Synthesis

Chapter Ten

The Unified Architecture

Five volumes have now established a unified architecture of Segullah eschatology. The findings may be summarized:

Volume One: The Statistical Fingerprint

- Priesthood saturation (NRI 307.0) — the New Jerusalem is fundamentally sacral
- Inheritance collapse — acquisition language diminishes because the Segullah ARE the inheritance
- Identity dominance — who they are matters more than what they possess
- Dominion Trinity fusion — Identity, Inheritance, and Priesthood collapse into unity
- Protection Engine — safety is structural reality, not conditional promise

Volume Two: The Expanded Profile

- Affliction-refinement thread — suffering precedes glorification
- Gathering architecture — the Segullah are assembled from scattered remnants
- 364-day calendar — sacred time governs the Segullah community
- Stone-pillar connection — Bethel theology extends to New Jerusalem

Volume Three: The Tribal Structure

- Camp-to-city continuum — wilderness arrangement becomes permanent architecture
- Fire taxonomy — four modes of divine fire distinguish judgment from presence
- Urim-Thummim connection — inquiry method validated for Segullah discernment

Volume Four: The Numeric Framework

- 144,000 formula — $12 \times 12 \times 1000$ represents completeness
- Cherubim correspondence — tribal standards map to throne-

room creatures
- Breastplate architecture — twelve stones become foundation stones
- Ecce Homo hermeneutic — “Behold the Man” as entry key

Volume Five: The Third Parable Connection

- Throne identity — Third Parable throne and New Jerusalem throne are ONE
- Number identity — “number of righteous offered” IS the citizenship registry
- Segullah as Bride — not merely citizens but spouse of the Enthroned One
- Beholding-transformation — the Segullah see and become what they see

The architecture is unified because the reality is unified. The New Jerusalem is not a destination the Segullah will enter; it is what the Segullah will become as they behold the One on the throne and are transformed into His likeness.

Chapter Eleven

The Bride Before the Throne

The keystone draw's inclusion of Song of Solomon 4:9 ("You have ravished my heart, my sister, my spouse") establishes a dimension often overlooked in eschatological discourse: the Segullah are not merely subjects before a sovereign, servants before a master, or citizens before a governor. They are the Bride before the Bridegroom.

The Bride-City Identification

Revelation explicitly identifies the New Jerusalem as Bride:

> *"And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband."* (Rev 21:2)
>
> *"Come, I will show you the Bride, the wife of the Lamb. And he carried me away in the Spirit to a great, high mountain, and showed me the holy city Jerusalem coming down out of heaven from God."* (Rev 21:9-10)

The city IS the Bride. The architecture IS the relationship. The walls, gates, foundations, and streets are not separate from the Bride-identity; they express it.

The Third Parable's Bridal Imagery

While the Third Parable does not use explicit Bride language, the relational intimacy is present. The "elect" are those "revealed" to the holy and righteous (2084). The Elect One is "hidden" before the throne and then "revealed" to His own. This hide-reveal pattern is characteristic of bridal theology throughout Scripture.

The garments of glory given to the righteous (2092) correspond to bridal garments. The dwelling together with the Son of Man (2090) corresponds to marital cohabitation:

> *"And the Lord of Spirits will abide over them, And with that Son of Man shall they eat And lie down and rise up for the ages."*

Eating, lying down, rising up together "for the ages"—this is

covenantal intimacy, not merely royal proximity.

The Throne-Bed Convergence

In ancient Near Eastern royal ideology, the throne and the bed were not entirely separate concepts. The queen shared both the king's throne (authority) and the king's bed (intimacy). The Segullah, as Bride, share both:

- They reign with Him (throne) — Revelation 22:5: "they will reign for the ages of the ages"
- They dwell with Him (bed/home) — Revelation 21:3: "the dwelling place of God is with man"

The Bride before the throne is not a contradiction but a fulfillment. The throne is the place of shared rule; the Bride is the one who shares it.

Chapter Twelve

The Fivefold Instruction Completed

Volume Four concluded with "The Fivefold Instruction"—five directives emerging from the LFE draws for Segullah self-understanding. Volume Five allows us to complete this instruction with the Third Parable integration:

Instruction One: Behold the Faultless One

The original instruction: gaze upon the Lamb presented as faultless. The Third Parable completion: the "Elect One" before the "Lord of Spirits" is the same figure. Beholding Him transforms the beholder (Psalm 17:15). The Segullah become what they behold.

Instruction Two: Recognize the Throne-Room Reality

The original instruction: understand that the throne-room is not future only but present now. The Third Parable completion: the "books of the living" are already open (1972). The accounting has begun. The Segullah live in throne-room reality now, even before its full manifestation.

Instruction Three: Understand the Prince's Entry

The original instruction: the entry is through the Eastern Gate, the Prince's gate (Ezekiel 44). The Third Parable completion: the Elect One is both the One on the throne AND the One who enables entry. He is gate and gatekeeper, way and destination.

Instruction Four: Enter the Resting Place

The original instruction: the New Jerusalem is "the place of my rest" (Isaiah 66:1). The Third Parable completion: the "rest" for the righteous is permanent dwelling with the Son of Man (2090). Rest is not cessation of activity but cessation of striving. The Segullah work from rest, not for rest.

Instruction Five: Trust the Walls

The original instruction: the walls of jasper represent absolute protection. The Third Parable completion: "the hearts of the holy

were filled with joy" (1972). The protection produces joy, not anxiety. The Segullah trust the walls because the walls are built by the One whose hands "made all these things."

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The Fivefold Instruction, completed through Third Parable integration:

- **BEHOLD** — and be transformed into His likeness
- **RECOGNIZE** — the throne-room is present reality, not merely future hope
- **UNDERSTAND** — the Elect One is both goal and way
- **ENTER** — the rest that is dwelling, not the rest that is cessation
- **TRUST** — the walls built by hands that made all things

The architecture is complete. The Segullah are those who, declared pure and guiltless by the Lord of Spirits, behold the Elect One on the throne of glory and are transformed into transparent gold—the Bride-City that radiates rather than reflects, dwelling forever in the light that never ends.

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Soli Deo Gloria

Appendix A

Complete LFE Data (January 27-28, 2026)

Draw 1: YouTube Question

Question: Shall I leave YouTube?

Pre-registered criteria: leave, shake the dust

Status: HYPER-ROBUST (DT-3: 244.4% NRI, 3.08σ)

Lead Verse: Daniel - "This dream I king Nebuchadnezzar have seen."

Criteria Met: NO (departure language absent)

Interpretation: Stay; the net continues to be cast until fullness.

Draw 2: Protection Question

Question: Will I need divine protection from spiritual or legal forces or both?

Pre-registered criteria: protection, evil, spiritual, legal

Status: BORDERLINE (DT-3: 111.1% NRI, 0.24σ)

Lead Verse: Acts - Simon Magus offering money for spiritual power

Criteria Met: YES (all four validated)

Interpretation: Both dimensions operative; Purim reversal pattern engaged.

Draw 3: Third Parable Revelation

Question: Give revelation on third parable of Enoch (index 2030) in relation to Segullah and New Jerusalem.

Pre-registered criteria: revelation, Enoch, third parable

Status: CONFIRMED (DT-3: 155.6% NRI, 1.18σ)

Lead Verse: Numbers - "They pulled up stakes from Rameses and pitched in Succoth."

Criteria Met: YES (all three, with direct hit on Third Parable throne scene at verse 20)

Interpretation: Journey framework established; currently at Station 1.

Draw 4: Ebook Knowledge (1000 verses)

Question: Reveal Enoch Third Parable Segullah New Jerusalem ebook knowledge.

Pre-registered criteria: reveal, Enoch, Third Parable, knowledge

Status: BORDERLINE (DT-3: 111.1% NRI, 0.33σ)

Lead Verse: Joshua/Judges - conquest of Lachish to Eglon

Notable: Zechariah 3:9 appeared at verse 999; tripled Urim-Thummim references

Interpretation: Systematic conquest model; transmission mandate confirmed.

Draw 5: Number/Population Connection (1000 verses)

Question: Reveal the connection between the Third Parable "number of righteous offered" and the population/citizenship of New Jerusalem.

Pre-registered criteria: reveal, third parable, number, offered

Status: INSUFFICIENT (DT-3: 55.6% NRI, -1.34σ)

Lead Verse: Isaiah - "Is my hand shortened at all so that it cannot ransom?"

Criteria Met: NO

Interpretation: Non-engagement signals self-evident identity; the "number offered" IS the citizenship registry.

Draw 6: Throne Connection (Keystone, 1000 verses)

Question: Reveal the connection between the Third Parable's Elect One enthroned and the New Jerusalem throne of God and the Lamb —how does the Segullah relate to both?

Pre-registered criteria: Elect One, throne, Lamb, Segullah

Status: VALIDATED (DT-3: 144.4% NRI, 1.34σ; GS: 111.5%)

Lead Verse: Acts 7:50 - “Has not my own hands made all these things?”

Criteria Met: YES (all four validated)

Notable: Final verse was Enoch 2105 (“pure and guiltless”); Song of Solomon 4:9 (Bride); Psalm 17:15 (beholding/transformation)

Interpretation: Thrones are ONE; Segullah are Bride, declared pure, beholding and transformed.

Appendix B

Third Parable Text (UTV Indices 2030-2050)

The following is the opening section of the Third Parable from the UTV corpus:

2030: And I began to speak the third Parable concerning the righteous and elect.

2031: Blessed are you, you righteous and elect.

2032: For glorious shall be your lot.

2033: And the righteous shall be in the light of the sun.

2034: And the elect in the light of aionian life: The days of their life shall be unending, And the days of the holy without number.

2035: And they shall seek the light and find righteousness with the Lord of Spirits: There shall be peace to the righteous in the name of the Aionian Lord.

2036: And after this it shall be said to the holy in heaven That they should seek out the secrets of righteousness, the heritage of faith: For it has become bright as the sun upon earth, And the darkness is past.

2037: And there shall be a light that never ends, And to a limit of days they shall not come, For the darkness shall first have been destroyed, And the light established before the Lord of Spirits, And the light of uprightness established for the ages before the Lord of Spirits.

2038: And there I saw the secrets of the thunder, and how when it resounds above in the heaven, the sound thereof is heard, and he caused me to see the judgments executed on the earth, whether they be for well-being and blessing, or for a curse according to the word of the Lord of Spirits.

2039: And after that all the secrets of the lights and lightnings were shown to me, and they lighten for blessing and for satisfying.

2040: In that Parable I saw how a mighty quaking made the heaven of heavens to quake, and the host of the Most High, and the angels, a thousand thousands and ten thousand times ten thousand, were disquieted with a great disquiet.

2041: And the Head of Days sat on the throne of His glory, and the angels and the righteous stood around Him.

2042: And a great trembling seized me, And fear took hold of me, And my loins gave way, And dissolved were my reins, And I fell upon my face.

2043: And Michael sent another angel from among the holy ones and he raised me up, and when he had raised me up my spirit returned; for I had not been able to endure the look of this host, and the commotion and the quaking of the heaven.

2044: And Michael said unto me: “Why are you disquieted with such a vision?”

2045: Until this day lasted the day of His mercy; and He has been merciful and long-suffering towards those who dwell on the earth.

2046: And when the day, and the power, and the punishment, and the judgment come, which the Lord of Spirits has prepared for those who worship not the righteous law, and for those who deny the righteous judgment, and for those who take His name in vain, that day is prepared.

2047: For the elect, a covenant, but for sinners an inquisition.

2048: When the punishment of the Lord of Spirits shall rest upon them, it shall rest in order that the punishment of the Lord of Spirits may not come, in vain, and it shall slay the children with their mothers and the children with their fathers.

2049: Afterwards the judgment shall take place according to His mercy and His patience.

2050: But the male is named Behemoth, who occupied with his breast a waste wilderness named Duidain, on the east of the garden where the elect and righteous dwell, where my grandfather was taken up, the seventh from Adam, the first man whom the Lord of Spirits created.

(For complete Third Parable text, indices 2030-2100, see the UTV corpus or the Hearts2Fathers translation of 1 Enoch.)

About the Author

Dallas James is Principal Researcher at Hearts2Fathers Publishing and Royal Levitical Priesthood Ministry. With over 30 years of experience in biblical scholarship and translation, he has published more than 119 books on biblical prophecy, translation, and covenant theology.

Dallas developed the SHIELD Protocol methodology for systematic biblical text analysis and the Life Force Experiment (LFE) methodology using quantum-random verse selection to demonstrate divine guidance through statistical validation.

His primary translation work includes the UTV (Urim Thummim Version), a 32,177-verse corpus based on the Masoretic text with the Book of Enoch included in the Dominion Order canonical arrangement.

Dallas maintains the Royal Levitical Priesthood YouTube channel and continues to conduct biblical research from the Pacific Northwest.

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